

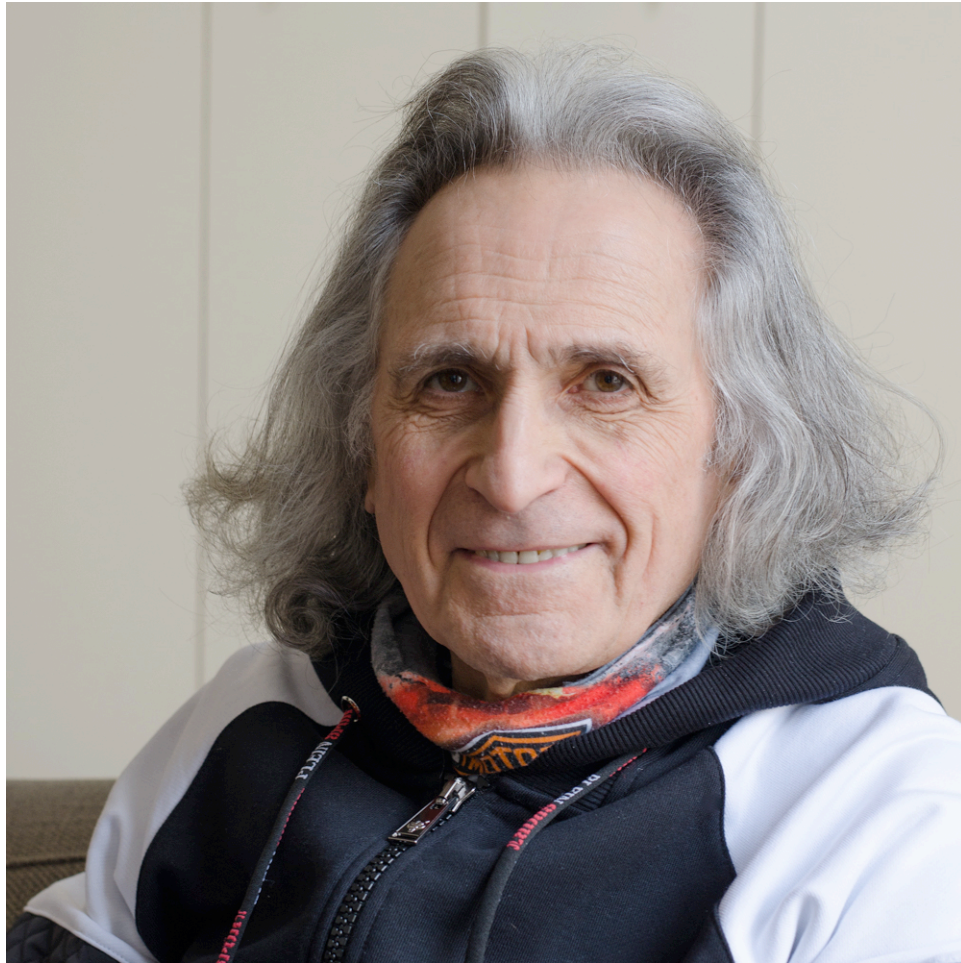
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INTRODUCTION TO SIDDUR



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Part 1



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First edition

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ISBN:

Lesson 1

Introduction

In Pri Etz Chaim we learn the secrets of prayers in the language of Kabbalah. The language of the prayer differs from the language of Kabbalah which is about worlds, partzoufim, spiritual processes. The language in the Siddur is different: person towards higher power, and the higher power/the Creator is seen as a discussion partner. I don't know where He is – someone who learns Kabbalah knows from where he receives the light - but in the language of Siddur we don't know. It's a special way of communicating with Hashem. It's a form of Ma'N.

Most of the people do it lo lishma, but we're not going to talk about the things that are done in the synagogues. We're going to talk about the text and not about the behavior of those who say the prayer. Only Hashem judges your prayer.

The text is holy, it's written by the last men of the Great Assembly/Sanhedrin and their books have also been included in the Tenach. They knew the relation between the spiritual root and the word itself. They knew instinctively/intuitively due to all the work they had done on themselves and the Ruach haKodesh that rested upon them...

There are different siddurim, different nuances in siddurim. This proves that everything is based on the first Siddur of the great men of the Sanhedrin, 500/600 years before our era.

Why was it necessary to write it in this language, with the emphasize on the relation between a person and what one calls G'd... eternal, almighty, king etc. These are higher steps, powers in the universe which are the embedding of the light in a certain world, in a certain patzouf, etc.

'Blessed are You our Elokim...', this is the language of Torah in which Kabbalistic powers are hidden. We call the power that is embedded in the worlds Hashem. Other indications are for example an old, grey man and sometimes it's a rider, a young man with a sword and a horse... These are different reproductions of the power of Hashem who manifests Himself in the imagination of a person, which are afterwards recorded in the letters of Hashem.

We have learned about the four natures in a person. A person is not only spiritual. Hashem has created four natures. This can be found in the language of Siddur. Barug ata... ata is Hashem, is Binah... We stimulate the spiritual nature in a person through the language of Kabbalah, we stimulate the corrections of our spiritual nature, the most inner nature. But next to that, there are also three other natures in a person. The nearest one is the psychic nature, after that we have the emotional nature and finally the psychical nature.

For this reason Siddur has been written, to give these four natures a stimulus/impulse, even though we can't see it explicitly in the words of the Siddur. It's hidden in the construction of the tree of life.

It has a strong influence on the three exterior parts of a person. Therefore, we need these kinds of prayers like in the Siddur. Then we are complete. We are already learning Pri Etz Chaim, the most inner part and with the Siddur we complete it.

Pri Etz Chaim has also an effect on the other natures, because all four are present in the language of Kabbalah, but under the umbrella of the spiritual that approaches the most inner part of a person. The language of Siddur mostly approaches the three other natures of a person, but also the spiritual, the fourth compartment which is linked to it, we experience it indirectly, in a different way than with Pri Etz Chaim. In Pri Etz Chaim we learn the same, but the essence, the root of it.

The Siddur takes verses of different parts of Tenach in a wonderful way so it brings you into close contact with the higher.

Page 1 Siddur Dasberg

(Dasberg writes that the following prayer is only for children after they have washed their hands in the morning. But everyone has to wash (raise) their hands after waking up and not only children like Dasberg writes.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נִשְׁלֹת יָדַיִם:

Barug ata Adonaj Eloheynou melech ha-olam asher kidshanou b'mitzwotaw w'tziwanou al n'tielat yadayim.

Blessed are You Hawayah our Elokim king of the world who has blessed us through His regulations and has charged us with/concerning the raising of the hands.

This line is specifically for children:

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מֹרָשָׁה קְהֵלַת יַעֲקֹב:

Torah tzivah lanou moshe morasha k'hilat ya'kov.

The Torah has left us Moshe as inheritance of the community of Ya'akov.

בְּרָכוֹת יִחַלּוּ עַל רִאשִׁי:

B'rachot yachoulou al roshe

May the blessings rest on my head.

Words from the Proverbs of Solomon:

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל תִּטֹּשׁ תּוֹרַת אִמְךָ:

Shma bney mouser awecha w'al titosh torat emacha.

Hear my son learn the instructions/discipline of your father and don't reject the teachings of your mother.

[A child would think that it's about his father and mother in this world. A child learns it in this way to later on learn about his eternal father and mother: abba ve iema, through z'a and noukvah of course to binah (with binah we mean abba ve ima, because there is a lower and higher abba ve ima). It doesn't help your soul to follow the instructions of your father and mother in this world, I'm of course not talking about the earthly dangers like being careful when crossing the street, but it doesn't give nourishment to your soul.]

Lesson 2

Page 1 Dasberg, line 5 after the colon.

In classical verses from the Torah and Tenach a colon is used instead of a full stop.

The plan is to learn one lesson every Friday before the Shabbat. The main point for us stays Pri Etz Chaim, because we learn the true spiritual there. The language here is totally

different, it's a bit more covered. It's in accordance with the Kabbalah, but written by the members of the Great Assembly.

תּוֹרָה תְּהִי אֱמוּנָתִי וְאֵל שַׁדַּי בְּעֶזְרָתִי:

Torah t'hi emounati w'el shaddai b'ezrati.
Torah will be my faith and El Shaddai my aid.

אֵל מֶלֶךְ נֶאֱמָן:

El melech ne'eman.
El faithful king.

(Do you see that it's like a spoken language? The language of the human being. But the Kabbalistic, secret meaning is as it were hidden. In a prayer one addresses Hashem as king with all sorts of expressions that has to raise him above his normal existence. They see Hashem as a king. But a king is of flesh and blood. So how can you see Hashem as a king? Through spiritual imagination, which can only be done through Kabbalah.

The first Sh'ma:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shma Yisrael Adonai Eloheinu Adonai Echad.
Hear Yisrael Havayah is our Elokim Havayah is One.

Answer of Malchut

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Barug shem k'wod malchuto l'olam we-ed
Blessed is the name of His glorious kingdom for always and forever.

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם:

W'atem had'wekim ba-adonai elohechem chaim koulchem hayom.
And you who attach to Havayah your elokim you all live today.

(These are the words of the Torah. Moshe said this in Devarim, the last book. Those who attach to Havayah live today. Not in the past, not in the future, but now.)

לִישׁוּעָתָךְ קִוִּיתִי יְיָ:

Leshouatecha kiwiti adonai.
I count on your help Havayah.

[We have learned in Pri Etz Chaim, I think it was lesson 436, that every regulation exists out of oufda ou-meloula, act and word. So before one puts on a small tallit underneath their shirt – children can do this to practice before they grow up – they say this bracha (blessing).

(Learn the words in the holy language so they will start living inside of you.)

Before he does the act he says this bracha first, why? There is a reason for this act, with this he becomes aware that it's a mitzwa/regulation of Hashem. This way everything is structured, so when it's a regulation of Hashem, it will bring him to lishma, giving.

A person from the people of Yisrael has to do this every time with the kavannah, intention of giving. This is Yisrael, this is a Jew, a Hebrew who has been placed in this world to introduce this. Like Hashem does, so does Yisrael have to do it. First Yisrael of flesh and blood, but during the development a moment came when 'we' was not valid anymore, but 'I' became the central point. Every person has Yisrael inside of him.

The Siddur addresses to Yisrael inside a person. Do you hear what I'm saying? It's not a Siddur for a Jew of flesh and blood. How many Jews don't read the Siddur with their eyes closed? What does it help them? From the time of Ari, the era of 'I' had already begun.

In every person there is Yisrael and the people of the world. Try to always keep this in mind. You will then see that everything we learn is for every person. The spiritual, the holy books and also Hashem addresses only to Yisrael. Indirectly also to the people of the world which are in one person. Why? Because Israel in a person is above the chaze and those are the kelim of Hashem. Below the chaze you have the kelim of a person. A person has to correct his kelim in a way that he brings them above the chaze, in the way we are learning through the general aspect by pulling the holy sparks out and bringing them up through the Ma'N to Atzilut.

'Barug ata adonai Eloheynu melech ha-olam asher kid'shanu b'mitzvotav w'tziwanu' consists out of 10 words and this is not a coincidence. Most prayers begin with these 10 words which of course correspond to the 10 sfirot and afterwards the concrete mitzvah begins.]

A blessing of praise about arba knafot (4 strings. The small tallit is meant by this).

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצונו על מצות ציצית :

Barug ata adonai Eloheynu melech ha-olam asher kid'shanu b'mitzvotav w'tziwanu al mitzvat tzitzit.

Blessed are You Havayah our elohim king of the world who has blessed us with his regulations and has appointed us with the regulation of tzitzit.

(Melech ha-olam, king of the world... olam comes from the word elem, the hidden. The deeper meaning of melech ha-olam is: king of the hidden in the person and in the universe.)

(Not after, but before entering the house of prayer, one says: Mah towu ohalecha ya'akov mishknotecha Yisrael.

This doesn't necessarily mean a synagogue or another location where people frequently come to pray. It's a good thing to have a certain place at your home to learn Kabbalah, Siddur, pray, etc. You can do it in every location, but it's better to have a specific place at your home. This becomes your place of worship and you don't have to leave your house, because what does one achieve there? Can you concentrate there? Who can concentrate for example in a synagogue? Nobody, because there one looks at others and your attention is drawn by the person who reads out aloud... What does he have to do with you? Absolutely nothing. What does it help you? Will something good come out of him. Absolutely nothing. You're the one who begins and ends. Your heart counts and not his, he is appointed by the community to read out loud. They pay him to do it and he gets honour for it... It doesn't give you anything, it doesn't help you. At home you have your place of worship. The word synagogue is Greek, in Hebrew it's called beth haknesset, the house of gathering. Dedicate a place in your house... it doesn't have to be a room, but a place that you know: this is my place, the place where I do my spiritual work. Then this becomes your beth kaknesset. Who gathers there? You gather there, you gather your strengths when you go there.

When you're in a room with your wife, husband, friends, watching television or whatever... your focus, concentration is distracted. You give a bit to your dog, cat,... you're busy with your work, etc. But when you come to Beth haKnesset, your room, then you automatically know from inside 'ah, here is the place where I'm going to fully concentrate, all my strengths, gather them for the spiritual'. All my vectors/arrows of my energies are looking up to the One, to Hashem.

Your heart, all the stones you threw during the day for all kinds of things, which is of course necessary because we have learned that a person does not only exist out of the spiritual, but he has four natures... you gather them again in your room.

So before you enter, and not after like Dasberg says, you say:)

מִהֲטוֹב אֱהָלֶיךָ יַעֲקֹב מִשְׁכְּנֶתְךָ יִשְׂרָאֵל :

Mah towu ohalecha ya'akov mishknotecha Yisrael.

How good are your tents ya'akov your residences Yisrael.

(These are the words that are said about Yisrael in the Torah... Balaam wanted to do the opposite to the people of Yisrael, but instead of cursing he praised them. He looked at the place where Yisrael was standing, his lips opened and instead of cursing he blessed them.

Blasphemy comes from the month of the s'a, the wish to receive for itself. The words of blessing come from the mouth of a person who does lishma, he says it with the wish to give.)

(Mah-tovu ohalecha ya'akov mishknotecha Yisrael.

Look, there are two things: ohalecha, tents of ya'akov, but residences/houses of Yisrael. A tent is still weak, is subject to movement; it moves in the wind and it can be blown away with ease.

Mishk'notecha, your houses, is a place where a person lives permanently, he is from Yisrael.

Ya'akov is a small partzouf, under the chaze, while Yisrael is the entire partzouf, of gadlut of z'a, or a person who has achieved this level. The entire partzouf of ten sfirot stands firmly like a building made from stones.)

וְאֲנִי בְּרֹב חֶסֶדְךָ אָבָא בֵּיתְךָ אֶשְׁתַּחֲוֶה
אֶל־הַיֵּיכָל קֹדֶשְׁךָ בִּירְאָתְךָ :

W'ani b'row chasdecha avo beytecha eshtachawe el heychal kadsh'cha b'yeratecha. And I with a lot of chesed/mercy will enter Your house (the sanctuary) and I will fall down in the room of Your sanctuary with awe.

(It's like this, you have to do the same in your room. Look at Moshe, he did the same. He had to build a mobile temple for the people, but at the same time he had his own tent. In his tent he had a special place where he met Hashem. Clear? This is a clear example for us. That is your sanctuary. Not the room, but you in that room. What you make of that room... it has four walls and you have also as it were four ama etc.)

יְיָ אֶהְבֵּתִי מֵעֶזְרָן בֵּיתְךָ וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ :

Adonai ahavti m'on beitecha um'kom mishkan k'wodecha.

Adonai I loved the room (me'on means room/chamber and is a beautiful name for the room where you work intimately on the spiritual) of Your house and the place from where Your glory is blessed.

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעַה אֶבְרָכָה לִפְנֵי יְיָ עֹשֵׂי :

W'ani eshtachawe w'echra-a evr'cha lifnee adonai osi.

And I will fall down and bow, kneel for Havajah who has made me.

(Dasberg translated it as “create”, but in that case the word bori should have been used and not osi. Osi comes from oseh, to do, Assiah. So it has to be: who has made. Also, it is not

written: 'formed'. Not from Briyah or Yetzirah, but from Assiah because we're still at the very beginning here, in Assiah.)

וְאֲנִי תִפְלִיתִי לְךָ יְיָ עַתָּה רְצוֹן אֱלֹהִים בְּרֹב חַסְדֶּךָ עֲנֵנִי
בְּאַמֶּת יִשְׁעֶךָ :

W'ani t'filati l'cha adonai et ratzon elohim b'rov chasdecha aneni.

And I (as for me) my prayer is for You adonai/Havayah in the time of your favor elohim answer me with a lot of chesed, truly is Your salvation.